

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"-Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."-Paul.

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PRICE TWOPENCE.

NOTES BY THE WAY.

The Tennyson Memoir, by his son, is of much interest to us. For all essential matters, Tennyson was a pure Spiritualist. His later writings especially showed this. His son gives us the following glimpse of his home-thinking, with his family about him;—

He said again to us, with deep feeling, in January, 1869:—
'Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the Spiritual the only real and true. Depend upon it, the Spiritual is the real: it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never, can convince me that the Spiritual is not the true and real part of me.' These words he spoke with such passionate earnestness that a solumn silence fell on us as he left the room.

'How are we to judge of real and false intuitions?' asks Mr. C. E. Smith, in his thoughful pamphlet, 'The deepening of spiritual life.' His answer is that 'the highest intuitions can only proceed from the most perfect character.' It is the old truth; 'The pure in heart see God.' What we call 'intuition' is only another name for insight or the open vision, and no amount of mere inward certainty can take the place of that. What some call 'intuition' is only a sort of mental obstinacy, or spiritual conceit, or emotional incontinence. It is, in the highest degree, necessary to bear in mind that our intuitions bear strict relation to our spirituality, and that one who is dominated by selfish or exclusive influences cannot be a channel of the highest inspiration. Inward conviction is not enough. The wise Jesus forewarned the disciples that martyrdom was perhaps before them, and that 'whoever killeth you will think that he doeth God service': and Paul confessed that when he harried the Christians he 'verily thought' that he 'ought to do many things against the name of Jesus of Nazareth.' Thus conscience itself needs watching, purifying, uplifting, or it may actually help to drag down, by endorsing the wrong.

'Modern Astrology' for October gives us a miserable outlook for November. There are to be 'earthquakes, and very serious disasters for England and the Great Powers':—

England will make great preparations for war, if not actually engaged in serious warfare before the month is out. For America the outlook is also very grave, and history will be made at a rapid rate during the close of the present year, and the end of 1897 will be the most eventful period we have ever known. Earthquakes on November 9th, which is a serious birthday anniversary for the Prince of Wales; great gales about

that date until the 16th. Snowstorms and hurricanes; many serious wrecks and grave calamities on the 21st. The whole of November will be gloomy and distressing. . . . We are on the eve of a great and serious struggle, the culminating point of which we shall not reach until the beginning of the year 1900, when the spring will bring the dawn of a new era, full of prosperity and happiness. Mark well this prediction. Those who survive the next three years will have passed through a crisis, the like of which has not occurred during the present century, the cause of the whole springing from the intense selfishness of a few personalities, the representatives of the selfish portion of humanity.

We shall see. As 'Modern Astrology' says; 'Tempus omnia revelat.'

Still another story concerning the shocking disaster at Paris early in the year. It appeared originally in a rationalist paper at Montpellier:—

In the afternoon of the day upon which the terrible disaster of the Charity Bazaar occurred in Paris, Madame X. was seated by herself in her apartment, and was quietly reading when, as she relates, she had a clear and distinct perception of the voice of her daughter, saying to her, 'Mamma, you will watch over my dear little M., won't you?' And this voice was so clearly understood at the time, that Madame X. immediately replied, 'Certainly; you may be sure I will.' At the same time, her astonishment was so great that she believed she must be dreaming, or that it was some hallucination. An hour later M. X. returned, and anxiously asked where his daughter was. Wondering at the question, his wife replied, 'She has gone to the Charity Bazaar.' She was then told of the frightful catastrophe which had taken place, where her poor daughter had perished in the flames, and she remembered the strange words she had heard, the recollection of which remains to-day as a supreme consolation while she looks upon the face of the little girl so mysteriously confided to her care.

Professor E. A. Ross, writing in 'The Outlook' on 'The educational function of the Church,' puts the standard high when he says that 'what keeps the Church most alive is its power to fit human beings for harmonious social life. It is a brotherhood.' But he immediately adds; 'It is something more. It is a union for service.' A beautiful ideal!

But he sees that we have rather spoiled it. We have gone a great deal too far in turning the Church into a social show or a mill for grinding out dogma. He says:—

Certainly much mummery, crude indoctrination, mawkish sentiment, and antiquarian rubbish, needs to be brushed aside ere the current of regenerative influences shall flow clear. The numerous societies for Imposing the Jewish Cosmogony, Inculcating Mediaval Theology, or Torturing all manner of Moral Lessons from the lives of the Hebrew Patriarchs, fulfil no social mission except when they die. We must come to a catholicity that gathers inspiration wherever it can be found, whether from Paul or from Marcus Aurelius, St. Francis or Gautama, Baxter or Mencius, Bishop Wilson or Carlyle.

What an amazing thing it is that if one wanted such a Church in London, one would hardly know where to look for it!

'Thinking one's self to death' is the title of an impressive little Paper in 'The New York Sunday World,'



It begins with a story concerning Dr. Richardson, whose death, it is said, 'was due to his own imagination':—

The injuries Dr. Richardson sustained by falling from his bicycle were not serious, and he might easily have recovered from them if he had not taken up a feverish idea that they would produce lockjaw. His case was progressing favourably until the third Sunday in April, when he announced to a brother physician that he would have lockjaw during the week and would die of it on the next Sunday. In spite of attempts to persuade him that the idea was absurd, he insisted on being treated with antitoxin. If this had any effect at all it was to increase the power of his imagination and bring his weakened body still more completely under control of his mind. As a result, he developed alarming symptoms on the last Thursday in April, and it soon became clear that he could not recover. He died on the day he had appointed, and of lockjaw as he had predicted.

The case is remarkable, but not because it is rare for people to 'think themselves to death.' They are doing so every week of the year all the world over unless the physiologists are all at fault. The remarkable feature of the case is that the victim here was himself a physiologist, a man of education and general intelligence, reinforced supposably by special training in the effects of the mind on the body. This training did not save him. On the contrary, it may have made him worse, as the evidence suggests. . . . A man who thinks habitually is always in some danger of reaching a point where he cannot stop thinking when he tries.

Certain writers, in another New York paper, point out the truth of this over a wider field of mental activity. One of these sums up the matter thus:—

The best way for a man to keep his health is to lead a regular life and think about himself as little as possible. Men consist of a mind operating through a body. The mind is as capable of abusing the body as of using it. I think more than half the diseases we die from begin in the mind before they take hold on the body. They are terribly real at last, and thousands of people are dying of them daily.

'The Two Worlds' prints important communications on the almost vital subject of Kate Fox's (Mrs. Jencken's) alleged confession of being an impostor. Two gentlemen in America appear to know all that is necessary, and their communications are eminently satisfactory. Mr. J. La Fumee, of Brooklyn, N.Y., distinctly says that Margaret Fox Kane did travel with some sort of a show company, under an agreement to produce the raps, but she denied the statement that she confessed to the production of them herself. On the contrary, she declared she was not responsible for them. The following, from Mr. La Fumee's letter, is much to the point:—

In answer to your question relative to Margaret Fox Kane, as to her engagement with a travelling company some years ago to go on the stage and have the raps produced that might be heard by the audience, it had been reported that she had publicly denounced the idea that spirits had anything to do with the sounds that were heard, and that she produced them with her toes. Some time after her return, she came to our house and remained over night. During this visit, I asked her about this report. She stated that it was not true. She had made no public statement on the stage.

When the party came to her, offering to engage her and pay her a good price, as she needed money, she accepted, on conditions that she should have nothing to say, but to come out when called upon, and the manager might say what he pleased when introducing her.

She said the raps were made very loudly at times, and some of them on the opposite side of the stage from where she stood, and when she came off the stage the manager would find fault with her for allowing the sounds to be made so far from her. She answered that she had nothing to do with that, the sounds came where they pleased.

The Hon. A. H. Dailey makes pretty much the same statement concerning Kate. He says:—

I remember myself, at the time, hearing that the raps produced at the time Kate was on the platform, giving this alleged

exposure, were heard in various parts of the room, and confounded and dumbfounded the audience and investigators, and I know that she afterwards denied that she had ever recanted or taken back a word that she had ever said in regard to the genuineness of the manifestations that had come through her and the Fox family generally.

To the rest of a rather sordid and miserable story we need not again refer.

KATE FIELD AND LILIAN WHITING.

A most remarkable corroboration of the authenticity of communication between the Seen and the Unseen worlds has just—at this very hour—occurred to me, and the impulse to cable it, rather than to write it, to London, which we must regard as the headquarters of psychical research, is so strong that I can hardly yield to the slower course of the pen.

To make this clear I must refer, as a preliminary to it, to the narrative embodied in my little book, 'After Her Death, the Story of a Summer,' which refers, as is already somewhat known, to the experiences of communication with my beloved friend, Kate Field, since her death, which occurred in May of 1896. During the last winter, from October 24th to June 5th inclusive, I had some ten or twelve sittings with the celebrated medium Mrs. Piper, under the auspices of the Psychical Society and by the kind courtesy of the secretary, Dr. Richard Hodgson, who was present at each of them. The story of all these séances is a remarkable one, interwoven as the entire experience was with events and facts on the visible side, making a perfect warp and woof of the two-fold life in the Seen and the Unseen. Had Miss Field been in Europe and I in America, with a constant correspondence between us, the narration on each side being largely concerned with our daily lives in a manner open to evidential proof, the communication could hardly have been more entirely interwoven with demonstrable evidence. Besides my own sittings, which were only occasional, Dr. Hodgson pursued his investigations daily, with that mingled zeal and careful, patient scrutiny which characterises his work, and very frequently Miss Field came to him with messages for me, and with various communications that might fairly be called conversations with him, so natural they were.

And now for my story. On June 5th (1897) I had the last sitting that could be given me before Mrs. Piper's rest for the summer. I am sure Dr. Hodgson will remember, and that he has also the official record of the matter which I am about to relate, and as he is now in London, I feel confident I may refer to him any inquirer. A short time before this sitting there had come into my possession a ring that had belonged to my beloved friend, which was engraved inside with the date, 'January 14th, 1878.' I fancied that this date referred to a certain event, and at the sitting of June 5th I asked her if my conjecture was correct. She replied that it was not; and that the date commemorated a Press matinée in London, in which she prominently figured. I think I asked if it was in connection with the Bell telephone, to which she gave an emphatic assent, but possibly she herself first told me it was in this connection (I ought to refer to my written record of the sittings and be accurate on this point, but I am writing to catch a steamer mail, and it is an affair of minutes). Later, I looked at a little book she had written on the Bell telephone, and discovered that it was published in London in 1878, so this established probabilities; but a thorough search among all her papers and MSS. did not disclose to me any special record of that date (January 14th, 1878), nor, indeed, even of that winter. The summer passed, and I had no sittings again until September 9th and 14th, when, on each date, I had one. In the meantime I had planned to go to London, and had spoken



for passage on a steamer sailing on September 25th. When I spoke to Miss Field of this at the sittings, she demurred, and advised me strongly and with great insistence to wait a few weeks, as conditions would then be better, though no definite reason was stated. Soon after the last sitting, however, she told me telepathically, one day when alone in my own room, that there was another trunk of her papers that I ought to have. I immediately wrote to one of the executors of her will, and (to make a long story short) this statement proved true, and the trunk, which had been sent for safe-keeping to the executor's early home in Indianopolis, Indiana, was finally sent to me, arriving only a few days ago. In the meantime I have been, as usual, submerged in work, and it is only this morning that I have been able to look with any care at the contents. And now I find Miss Field's journal for 1878, and the readers of 'LIGHT' may well imagine with what breathless interest I turned to the January, especially to January 14th, of that year. And this is the record I find, beginning Wednesday, January 9th, 1878:—

The Queen has invited Bell to exhibit the telephone at Osborne House on the 14th. Consequently I'll delay the Press meeting until two days after, which will be the day before Parliament meets. Am writing all the invitations myself, which is no joke. Shall be particular to include all the leading provincial papers. They make opinion.

Sunday, January 13th.

At 9.30 a.m. Miss H. and I drove to Long's Hotel, where we took up Colonel —, en route to Waterloo Station. Took train for Southampton, arriving at half-past one. Going on board Prince Leopold, steamed to Cowes. Reaching Isle of Wight at 4 p.m., we drove to Marine Hotel, where we found rooms, and succeeded in being comfortable.

January 14th.

Drove early to Osborne Cottage, where Sir Thomas Biddulph invited me to come in the evening. Arrived there at 8.30 p.m., all fine in my new gown—a pale blue silk, embroidered in rosebuds. Met Lady Biddulph, Sir Thomas, General Ponsonby, and others. Very polite and very curious about the telephone. I sang 'Kathleen Mavourneen' to the Queen, who was delighted, and thanked me telephonically. Sang 'Cuckoo Song' and 'Coming Thro' the Rye,' and recited Rosalind's epilogue. All delighted. Then I went to Osborne House and met the Duke of Connaught. Experiments a great success. Didn't get to bed till 3 a.m. Up at 5, and took boat at 7 and reached London at 11.30. Drove to Associated Press, and sent off telegrams to America. Went home and prepared telegrams for 'New York Herald,' 'Newcastle Chronicle,' 'Liverpool Post,' and 'Manchester Guardian.' After dinner wrote notices for 'Quiver,' 'Telegraph,' and 'Daily News.'

Now, is not this record vividly corroborative of her assertion to me that the date marked on the ring commemorated a Press matinée in which she prominently figured? Is it not striking evidential testimony? Events, too, have proved right regarding her advised postponement of my sailing date, which, however, I now hope to make within a month. The attractions to London draw me irresistibly, and I am eagerly anticipating the happy time when I shall be again in the great Metropolis.

LILIAN WHITING.

The Brunswick, Boston, Mass., U.S.A. October 12th, 1897.

A CORRECTION,—In our issue of October 16th we gave a report of a séance with Mrs. Everitt, as having been held at 'Mr. S. M. Johnson's home,' in Sheffield; we have since received a letter from a gentleman who says that he is the only S. M. Johnson residing in Sheffield, that Mr. and Mrs. Everitt are quite unknown to him, and that no such séance was held in his home; and he asks us to give contradiction to the report. This we readily do, and at the same time we desire to express our regret if the report has in any way caused him annoyance. On inquiry we learn that the séance was held at the home of Mr. S. W. Johnson, and not at that of Mr. S. M. Johnson.

THE PHILOSOPHY OF DEATH.

A meeting of the Christo-Theosophical Society was held at the residence of Mr. R. Stapley, 33, Bloomsburysquare, on the 19th inst, when an address was delivered by the Rev. G. W. Allen on 'The Philosophy of Death.' The following is an abstract of the rev. gentleman's remarks:—

'The Philosophy of Death.' By this term I do not mean the death of the body, which, if the view I am about to put before you be true, is a change rather in degree than in kind. We are concerned with no change, save a change in the nature of consciousness. For what is man? A complex of body, soul, and spirit. These I prefer to understand, not as three relations to a single consciousness, but as three consciousnesses existing one within the other: the inner of which may cognise the outer; but the outer of which does not cognise the inner. These three consciousnesses are represented in the story of creation in Genesis i.—iii. as the three Adams. The first and highest is made in God's image and likeness, and pronounced 'very good,' as to Being; but with a self-consciousness necessarily limited by reason of having no experience of a contrary; which, from the necessary conditions of the case, a first state cannot have. The second arose from this necessary limitation in consciousness, and was the means whereby alone the sense of loneliness could be healed. The one bi-une Being was divided, and the result was the man and woman of Eden: less perfect in Being by reason of the division, but, as to consciousness, with the sense of lack supplied by this very division, whereby a companion, of whose presence each was conscious, was provided. The third arose from the now-for-the-first-time possible sense of the desire for union, which the first Adam had as to Being, but could not have as to consciousness until he had experienced its loss. The first stage was life: the second is called sleep: the third stage is called death. Answering to these, we have in Scripture a first earth and heaven correlative to the deathconsciousness; a second or new earth and heaven correlative to the sleep-consciousness; and a third heaven (for in the highest stage there is no separate earth) answering to the life-consciousness. This last and highest of all we cannot yet know. We are concerned alone with the death state (our present external earth-consciousness) and the sleep state, which is the next highest after this and is not what we call heaven—which is but the first heaven, and is different from the first earthconsciousness in degree rather than in kind—but is much rather the second or new earth and heaven of St. John's vision. The change whereby all pass from the first earth and heaven consciousness to the second is called death, and is the sense in which I use the term in the title of this address.

That man is more than his present consciousness has long been known to mystics, and has of late been discovered by means of a scientific method. Mr. F. W. H. Myers in his most interesting papers on the 'Subliminal Self' in the Reports of the Psychical Research Society has gone very fully into the scientific grounds for believing that our present consciousness is but the surface of our complete Being, and that within this earth, or external, consciousness lies another far higher as to powers and endowments, which he has called the Subliminal Self, or the self below the threshold of earth consciousness. As to this earth consciousness it necessarily seems to itself complete. It is very difficult to persuade ordinary men that it is but a partial limited consciousness. The work of Redemption is to get a perception of this fact into the apprehension of man, and so set him to seek to know and possess the higher which is in him potentially, but not, until sought and found, actually. For this purpose Jesus Christ came into the world of our earthconscious cognition, as we come; only, whereas on entering it we lose all consciousness of the higher, He came without this loss, and so manifested on earth, in our sight, and amid earth conditions, how the subliminal consciousness would act, whereby we learn the fact that there is a higher consciousness, and also what are its nature and character. Having done this He returned into the Subliminal, whence He came, or possibly even into that highest heaven of all, where there is no separate earth. Our redemption lies in following Him first to the Subliminal, and after, even to the highest—the Holy of Holies.

No one can have studied the writings of mystics without having noticed that they seem to have discerned some very high and very glorious truth which they seek to convey, but either cannot speak it plainly to those yet in the earth consciousness, or fear to do so. Jacob Boehme speaks of the Tincture, the Pearl, the Lily, as an apprehension to be obtained by those fitted for it, which fills the soul with every good, and changes life as from death to the fullest life. I desire to suggest to you that what this great seer and others really mean is that the subliminal consciousness is attainable here and now if we can but find the right way, the true process. And this right way and process is one which to us, as we yet are, will seem to be a dying. The gate of life is death—but not any sort of death; it must be exactly of the right sort. It is not the sacrifice of the things of the Self, but the sacrifice of the very Self itself. It is the exchanging of a lower Self for a higher. Thus St. Paul warns us: 'If I give all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing.' The significance in the saying lies in the pronoun 'my.' It is no use sacrificing my things, my possessions, the sacrifice must be of me. While I am in the false Self, what I must sacrifice is what I call I: the Self, and not the possessions of the Self. Therefore, suicide is not the death which is the gate of life; neither is asceticism; though asceticism may be in some cases an aid towards the finding of the right gate. Many things inadequate as ends, are useful as means. But the failures of asceticism have been more marked than its triumphs, because this has been overlooked, and it has been made an end instead of a means to a higher end. God desires not sacrifice: To give a penny for a sovereign is not sacrifice, if you realise what a sovereign is; but if 'sovereign' is a meaningless word to you, the giving of the penny will seem a great sacrifice.

Therefore, for such as earnestly desire to enter into the apprehension of these spiritual precepts, the problem is how so to die as to win life in fuller measure; win an entrance into the subliminal consciousness. Nothing but exactly the right kind of death will do. The reason for being willing to die must be right, and the method of dying must be right. What we really want to win is not the different-in-degree consciousness which follows upon the death of the body; but the different-in-kind consciousness which follows upon the death of the false Self.

The best analogue we can find while here is to study how the highest love we have here works. Where the love of one to another is true and high we find that all that is done, every sacrifice that may be made, is done for the pure joy and delight of doing it—done, in a word, for love. Nothing is thought of any praise or reward for the doing; the reward, full and beyond measure adequate, is in the doing. This is a clue which each must work out for himself. There is a great good, an inestimable benefit, to be gained which we call heaven, God, love; the name is little, the thing is all in all. It is to be won by what we call death, but which is really casting away as worthless all that is not what we want to gain. It can only be won by a truly and accurately right understanding and feeling as to the object to be won and the object to be surrendered. The way, especially at first, will seem hard and dark to the flesh, and the gain obscure and unintelligible. Yet when we fully understand and see things, and the shadows of things, in their true relation, we shall realise that the cost was nought and the gain All in All.

'IDOLATRY.'

St. Paul, although he endeavoured to be 'all things to all men,' did not sing the praises of Idolatry; but our Theosophical friends go further than St. Paul in their endeavours to be agreeable to everybody. We cannot say that we feel much sympathy with Theosophists in their advocacy of Idolatry—for Hindus only, be it understood; although there seems to be no reason why, on the same principle, the worship of winking statues of the Virgin, and of bleeding images of Christ, should not be equally encouraged by Theosophists in the case of Roman Catholics.

These reflections are suggested by a pamphlet on 'Idolatry,' lately published at Calcutta, which has for sub-title, 'An Exposition of the Theory and Practice of the Common Form of Hindu Worship'; and which is described by 'The Theosophist' as 'a defence of Idolatry against the attacks of Christian Missionaries.' This pamphlet is cordially endorsed by Mr. Bertram Keightly, the General Secretary of the Indian Section of the Theosophical Society, who has 'read it with great interest and satisfaction'; while Mrs. Besant herself says, 'While I cannot pledge myself to endorse every detail, I am in agreement with the general scope, and think it likely to be very useful.'

ASSUMPTION OF EARTH CONDITIONS BY COMMUNICATING SPIRITS.

There is a statement made in the report of Mr. Thurstan's séances (see 'Light,' October 16th) which suggests a question with regard to which it would be very interesting to obtain further information, either through Mr. Thurstan's visitors or from some similar source. John Wolcot says that 'he had to take up his last experiences along with his earth memories.' This sentence, which was given as an explanation of the cough which distressed the medium, is very suggestive. Readers of 'LIGHT' will remember a paper by Mr. Thaddeus Hyatt ('LIGHT,' August 21st, 1897), in which he relates how, at a séance, his deceased brother's name was rapped out, and how he was bitterly disappointed because the only message which followed was a repetition of that brother's dying words: 'Not now, not now!' followed by the word 'Good-bye,' a significant addition which seems to have been the echo of an unexpressed dying thought. He writes: 'In my vexation I mentally exclaimed: 'Lying spirit, you are not my brother; he would not serve me so!' The incident seemed to me painful and puzzling when I read it first; but this statement of John Wolcot throws considerable light upon it. It seems probable that Mr. Hyatt's brother was taking up his dying experience and thus rethinking himself into his old conditions for the purpose of communicating. One can but hope that he bore his disappointment when his effort to be recognised proved so unsuccessful, with more patience than did Mr. Thaddeus Hyatt, whose incredulity and vexation must have effectually marred the conditions favourable for receiving messages. The question upon which I wait for more light is this. When those on the spirit plane wish to hold intercourse by physical means and not by mental impressions only, is it necessary for them to temporarily retrogress? And does this retrogression with them correspond to some extent with our dream consciousness? In the Burton messages Sir Richard used the expression 'reaching down,' if I remember rightly. And in Sarah Underwood's 'Automatic Writings,' in answer to the question, 'Do you have there your seasons of rest equivalent to our sleep?' this reply is made: 'Our ideas of rest are not like yours. When we rest we creep down to your level.' In the summary of an article by Dr. Hodgson given in 'Borderland,' he says that the very effort to communicate appears to cause confusion to some extent in the mind of the agent. Putting all these statements together they seem to point to the conclusion that the 'reaching or creeping down to our level' involves such temporary limitation of their faculties that, as compared with their normal condition, they are but dreaming. In our normal condition (except, perhaps, in the case of those whose spiritual faculties are very advanced) we may seem to them so little awake when our consciousness is contrasted with their present clearness, that we, too, are to them 'such stuff as dreams are made of'only half-conscious. Indeed, one is painfully aware of this at times, when something has roused one to perceive how vast are the interests of the universe or how manifold the relations to which we individually are fitted to respond, for then one realises that one is but partially awake in the ordinary current of daily life.

If communicating thus involves for them this retrogression, then we cannot altogether judge of their condition now by the things they may say when picking up earthly experiences. One would feign hope that John Wolcot may have learnt by this time that to call his fellow-men 'devils' is neither courteous nor in good taste, but doubtless when he was on earth the expression was familiar to him and did not then seem to him unsuitable. And it is probable that his repetition of it the other day was merely a part of his taking up of earth's experiences and memories, and did not reflect his present tone of feeling as truly as language may ordinarily be held to do.

I should much like to know (if it is possible to obtain any information on this matter) whether this is approximately a true interpretation of the facts, and if so, what sort of physical methods of communication necessitate this process of 'levelling down.' For some messages seem devoid of any traces of it; such as most of those given through Stainton Moses and many of those communicated through Sarah Underwood. It seems as if there is as marked a difference in character between two classes of communications, as there is between two classes of dreams. With the ordinary trivial class of dreams we are all familiar, and most of us have occasionally experienced the other

class of dreams, whose vividness and cogency distinguish them by marked characteristics from our usual sleeping thoughts. The first kind of dreaming suggests the possibility that we retrogress in that condition to a lower stage in the evolution of mind; it is like a sort of reversion to what we may suppose to be the hazy mental consciousness of lower animals; but the second class of dreams are sometimes so instructive and create such a different impression that they appear to emanate from a higher source than our ordinary waking brain.

Are the higher messages from Beyond analogous to these nobler and inspirational dreams? Perhaps they emanate from those who, having now lost all 'sensory ducts' (see Sarah Underwood's 'Automatic Writings,' p. 120), are using the mediumship of less advanced spirits who can still take up earth's experiences and materialise.

H. S. A.

THE DR. WOLCOT (PETER PINDAR) CASE.

Our thanks are due to the many correspondents who have hunted up evidence on the Peter Pindar case. At present I can only briefly report that facts which at first seemed going against the communicator are now turning out subtle points in his favour. First as to the Fleet-street residence: all biographical accounts that allude to the fact at all seem to say that his last residence was at Nursery-gardens or thereabouts, but do not mention Fleet-street as ever having been his residence. But Mr. Westlake, whose efforts in hunting up the facts of the case in the British Museum have been indefatigable, has discovered, by referring to a book of the annals of Fleet-street, that Wolcot did have a residence there, and a few years before his death removed to the other place.

There remains the error of Fleet-street being his last place of residence to account for. This error may be due to us. Mr. Dawson Rogers will, doubtless, remember that when the words Fleet-street were spelt out, our question, primarily, had been 'Where was your residence in London?' But before calling the alphabet it occurred to me that he might have had several places and I suggested to make the question more definite by asking where was his last place of residence in London. Possibly Dr. Wolcot, who was rather deaf, I believe, may not have understood the change of question: or it may turn out that he kept business premises in Fleet-street and may have been seized with his last illness in his office and taken home to his residence—or the episode having occurred nearly a century ago the doctor may have forgotten for the moment that he had left Fleet-street before he died. At any rate the mention of Fleetstreet turns out to have been the best one he could have selected, as it is has not been discovered as yet in any biography of him.

Mr. Westlake has also discovered another point in his favour in his spelling of Dodbrook without an 'e.' It appears that in all official and other books it is always spelt with an 'e,' but in a letter of Peter Pindar, a characteristic remark occurs that he spelt the word on principle without an 'e,' because he did not see why he should be foolish if everyone else was so. As regards the slight whisker which 'Nellie' described him as wearing, another correspondent has discovered, by hunting up old fashion plates and portraits, that it became fashionable just a few years before Peter Pindar's death. As regards the statement of 'Nellie' that he found an avenue of approach to our circle through my influence, my mother has told me a circumstance which I was not aware of before, viz., that during Peter Pindar's residence in Cornwall, he was very intimate with her grandfather's relatives and an admirer of one of them, writing her a sonnet (unpublished). She wants me to get him to reproduce these private particulars. We shall try, and report. Meanwhile, we are sending out messengers to call him again from the vasty deep; but will he trouble to come if we call?

I may add that, personally, I consider the subtle point of internal evidence in the use of his word 'surmise' instead of 'guess' as of very great weight in his favour.

F. W. THURSTAN, M.A.

A VERY potent and marvellous uplifting to the diviner world is the invariable experience after one most beloved has gone on into the invisible realm. The readjustment of relations begins to take place. It is life that separates; it is death that unites. While the spirit is inhabiting the physical body it is screened, imprisoned, as it were; and the assertion of a German philosopher, that no man ever saw or ever was seen by his fellow-man, is literally true.—From 'After Her Death,' by LILIAN WHITING.

THE SILENCE OF LAZARUS.

In your very interesting article in 'LIGHT' of the 16th inst., you refer to the silence of Lazarus on the subject of the life beyond. That opens a question which must have puzzled all thoughtful readers of the Gospels. We are familiar with the beautiful lines in which Tennyson expresses the difficulty:—

'Where wert thou, brother, those four days?
There lives no record of reply,
'Which, telling what it is to die,
Had surely added praise to praise.'

For me the difficulty was removed partly by the teachings of Spiritualism, and partly also by my finding (years before I studied Spiritualism) a moth which having just emerged from its chrysalis state rested with crumpled wings by the roadside. The creature was evidently incapable of using its newlyacquired faculty of flight, and this object lesson suggested, on reflection, that if this transformation offers a true analogy to our emergence from the flesh, it is probable that we too shall, at first, be partially incapable of using the faculties which will relate us to our new environment as our five senses now relate us to our present surroundings. This supposition is supported by the teachings of Spiritualism. In automatic communications it is frequently stated that usually the event of death is followed by a period of sleep, varying in duration in different cases. For instance, in Sarah Underwood's 'Automatic Writings' the following statement is made: 'When what you call death occurs—which is really a new birth unconsciousness is the stage of transition; but as soon as the new-born spirit is found strong enough to understand the very natural change which has taken place—a change which, if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms, will seem the most natural possible in evolution—then the knowledge of such change dawns upon the sense perceptions, and all becomes clear.' In 'Spirit Teachings' the same fact is stated as regards a stage of unconsciousness following death. In the light of this fact, if it is accepted, the silence of Lazarus is no longer puzzling. Probably he had not been long enough in the spirit world to have attained to the condition of clearness; and if he was not capable of taking cognisance of his new conditions he would not remember them when he re-awoke to earth life.

To the other instance to which you allude in your article, that of the appearance of the dead in Jerusalem after Christ's Resurrection, this explanation cannot be applied. The silence of those who then appeared, on the subject of future conditions, and the reticence of those who communicate through mediums, can best be explained by reference to other statements made in automatic writings. Here is one. In answer to the question, 'What can you tell us as to the locality of your sphere?' this was given: 'There are no words in your language which we can make useful. Verbal words of expression are inadequate to express that of which there is no equivalent on your plane.'

This sort of answer is constantly repeated, and it is wholly intelligible to anyone who has had much experience in teaching. It is often quite impossible to convey an idea, quite clear to oneself, to a mind which by quality or training is unfitted to receive it: that which makes the communication impossible is not a difference of age or station, so much as of mental training and progress. This explanation of the reason for their reticence commends itself convincingly therefore to any teacher's mind. The statements of our unseen friends would often be very misleading if they ventured to make them more definite, for most of us would apprehend them wrongly. It seems to me that an apprehension of conditions Beyond must come to us rather through the spiritualising of conditions here. 'It rests with you rather than with me,' was the message conveyed to Miss Whiting from her friend in the Unseen. If we can learn to see all things in this world more as progressing spirits see them, and in truer relation to eternal truth, then we may gain community of thought with our friends in the Unseen, and though language may be inadequate to convey distinct information as to conditions, we may be capable of receiving from them such mental impressions as shall convey a true understanding of some of the essential elements of their life. If we attain to this apprehension we shall probably find that it is as impossible for us as for them to express it in any language sufficiently definite to be intelligible except to those who have been similarly taught. H. A. D.



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EDITOR

... ... E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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EXPERIMENTS AND INSIGHTS.

Julian Hawthorne, in 'Mind,' discusses briefly but lucidly the subject of 'Psychology in Literature.' Dealing with the fact that Psychology has lately entered more largely into Literature, he gives the following reasons for this.—

First, for its own sake: secondly, because students of philosophy hoped by its means to solve problems that had long perplexed them: and thirdly, because imaginative writers found in its cultivation broader horizons and more subtle effects. Underlying all these was the fundamental reason that Man is beginning to turn from the materialistic investigations that have characterised the present century to the more spiritual view of the universe which is to be the keynote of the centuries to come.

This all true, but it hardly goes far enough. A fourth reason might be cited, viz., that the Spiritualists, the scientists and the poets have done their work successfully, in compelling Literature to take note of their testimony. We believe it is as yet too early to calculate the influence of the persistent little army of Spiritualists, of men like Wallace and Crookes, and of poets like Wordsworth and Tennyson: but our strong impression is that, between them, they have created an intellectual and spiritual gulfstream which has carried warmth and fertility to many a shore that, but for it, would have been icy and bare. The psychological novels are only like chips on the stream. They create nothing: they only show the drift of the current. The writers of them are like the smart journalists who feel the public pulse and know what is wanted. They are aware of the demand and they furnish a supply. It is the Spiritualists, the scientists and the poets who have created the demand.

Mr. Hawthorne seems to know The Psychical Research Society well: and, in a few keen sentences, hits off its honourable uses and its vital defects. His analysis runs something like this: This Society has been exceedingly useful. It has collected data that must become valuable. It has tried hard to be strictly scientific and to wash out every trace of bias or emotion. In that way it hoped to propitiate the scientific men while it also held out a hand to those who, on this subject, really know. But its very anxiety to be exact has threatened to be its ruin. It has lacked the uses of the deductive temper and methods. Looking upon it, we are always tempted to say; 'There is no speculation in those eyes.' All its senses are stuffed with verified 'cases,' but it fails to draw anything but the most timid conclusions; and the public only smiles. It has been too cautious for faith, and has missed the revelations of intuition.

On this point, we entirely go with Mr. Hawthorne in his thoughtful generalisation, that it is useless to stop at the externals of 'cases.' You may fill volumes with 'cases' until they produce a sort of psychical research indigestion. Something else is wanted—Tyndall called it 'imagination'; Hawthorne calls it 'faith' or 'orientation'; we are satisfied to call it,—the open door and readiness to walk in. 'Spirit refuses to disclose itself save to those who search for it with the talisman of faith.' 'If I insist upon setting forth with the agnostic doubt whether or not spirit is, I shall never prove anything beyond the fact that matter exists,'—even if I do that! And this is so, as we have often pointed out, because, for every fresh glimpse of the spiritual, agnostic ingenuity will always be able to spin some sort of materialistic explanation: and so, like the blinded horse at the clay-pit, will go round and round, instead of on and on, for ever.

'The fear of man bringeth a snare,' said the old Hebrew proverbial philosopher; and we sometimes think that the fear of man has wastefully entangled many who ought to be with us. We grant that the dangers of hasty conclusions and unverified imaginations are great, and that the risks of excited fancy are many when we once give in to the spiritual hypothesis. Of course, we know all about that: but, as Mr. Hawthorne says, 'No great enterprise is without its risk. So long as I fear the sneers of the Huxleys and Spencers, I shall never find out anything that is hidden from them.' And this we can say without in the slightest degree reflecting upon or detracting from the authority of such men—in their own spheres. But, in truth, 'the fear of man' introduces us to far inferior men; and there are thousands of people who are as afraid of Professor Dry-as-dust as thousands of others are afraid of Mrs. Grundy.

On the other hand, as Mr. Hawthorne reminds us, 'the deductive method has suffered from injudicious friends. Faith and the vapourings of ignorant imagination are quite different things. As human beings, we must plant our feet on the ground before lifting our heads above the clouds.' Truly, but if we never look at anything but our feet—and the mud—we may come to never believe in the blue sky or the stars.

LONDON SPIRITUALIST ALLIANCE.

A Meeting of Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, November 12th, when Mr. F. W. Thurstan, M.A., has kindly consented to give an Address on the very interesting subject, 'The Sense of Inner Companionship.'

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

The Denton Social Club.—The members of the young people's Spiritualist club, known as the Denton Social Club, having its headquarters at Florence House, Osnaburgh-street, London, N.W., were tendered a reception at the above address by the President and Mrs. Morse, on Tuesday evening, the 19th inst. A pleasant company of nearly fifty young folks and their friends assembled, and a very enjoyable evening was passed. The company were regaled with excellent refreshments, and during the evening a selection of the dramatic section of the club gave a very creditable performance of a petit comedy, entitled 'Christmas Boxes,' the characters being sustained by the Misses F. Cooper, L. Corp, and F. Morse, ably assisted by Messrs. D. Smith and L. Hunt. The reception was the commencement of the winter session of the club.

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SPIRITUAL SOCIOLOGY AND THE PROBLEMS OF EARTH LIFE.

ADDRESS BY MR. HERBERT BURROWS.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on Friday evening, the 15th inst., Mr. Herbert Burrows delivered a lecture entitled, 'Spiritual Sociology and the Problems of Earth Life,' Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

After some introductory remarks from the President,

Mr. Burrows delivered the address of the evening. He commenced by referring to the fact that, owing to indisposition, he was present in direct defiance of his doctor's orders, and this would be his excuse for any shortcomings in the remarks he was about to deliver. Proceeding to a direct consideration of his subject, he said: The last time I had the pleasure of addressing you in this room, I dealt, or endeavoured to deal with the scientific aspect of clairvoyance and tried to elaborate in the course of that address-apart from the purely scientific side of the subject—two ideas: first that the Divine Life, as I called it, is everywhere manifesting itself in every physical atom and every spiritual thought of the universe, but always and everywhere, so far as we know, limited, and, as I said, hampered by its conditions. Why, I cannot tell; neither can you, because it is owing to some inscrutable law. The other idea I referred to was the Unity of the Universe-the idea that the same laws which are at work in the cohesion of the particles of a piece of granite, are also at work in the highest thoughts and highest activities of the highest spiritual being of whom the mind of man can conceive. Out of these two ideas I asked you to formulate in your minds the consciousness of what I thought to be the true evolution and progress of humanity at large. Now this evening I want, if possible, to deal with these two ideas a little more fully than I did on the last occasion. I want to apply the general evolutionary ideas to life in its widest sense, and to show that the true spiritual life can never be individual only, but that to be effective, it must not be confined to its own particular realm or its own particular circle; that it must be linked, as far as possible, to every development of what we call social life, and that only upon this basis can the true evolution-by which I mean the progress of humanity at large on the highest and best lines—proceed.

Mr. Burrows then proceeded to justify what he felt might be deemed a somewhat incongruous phrase in the title of his address-'Spiritual Sociology.' It seemed curious to apply the adjective 'spiritual' to the word 'sociology,' since 'sociology' had hitherto been exclusively confined to physical existence. Students of sociology would know that the term was practically coined by the father of Positivism, Comte, who, finding that what are called social phenomena are governed by fixed laws, just as much as the realm of purely physical science, and that those laws may be studied, learned, and tabulated, elaborated his well-known theory that the progress of society is divisible into three stages-the theological, the metaphysical, and the positive. But, as is usually the case with materialistic thinkers, Comte arrived at the conclusion at which a very large number of other materialistic evolutionists have arrived, viz., that when society had reached the positive stage, the stage at which social phenomena could be reduced to known laws, and studied like other departments of physical science, then the two preceding phases—the theological and metaphysical -would practically disappear. But he (Mr. Burrows) did not agree with this idea. To his thinking the nearer society approached to the positive stage, the better would the true significance of theology and metaphysics be understood and appreciated. And, in all probability, the positive science would not be content any more to confine itself simply to the evolution of what we ordinarily call matter in the five-sense universe, but would be impelled to take into consideration those other faculties in man's nature which in the former stages had been classed under the heads of theology and metaphysics. Those faculties had been greatly misunderstood, but would be better appreciated as the true nature of science became apprehended; because if human society, and man in society, were to be practically considered, it was an absurdity to suppose that man could be explained simply from the physical side. One need not accept in its entirety either the spiritualistic

or the theosophical philosophy, but if one kept his mind open to the new and higher science that was gradually approaching the borderland between physiology and psychology, one could at once see that the futility of gaining a correct knowledge of man from a purely physical standpoint was being increasingly recognised.

Dealing next with the two views of human society, which are generally current to-day—the material and the spiritual—Mr. Burrows said: The first view—the materialistic one—is that man is simply what has been called a 'fortuitous concourse of atoms'; that he springs from chaos out of the ceaseless whirl of fiery particles, purely a creature of physical origin and environment, coming from no one knows where, and going no one knows whither. Whether or not we believe in annihilation at death, yet the ultimate destiny of man is as unknown to the materialistic scientist as to the most ignorant boy in the street.

Then there is the spiritual view of the evolution of man, which regards him not simply as a creature of his physical environment, but as a spiritual being playing a constantly guiding part in evolution, as a co-worker with the Divine life, of which he is an essential link. Now the materialistic use of the ideas of evolution depends very largely on the former of these hypotheses. Those who can recall the old Darwinian controversies will know how Huxley, Tyndall and Darwin were regarded by the religious world as a trinity of Atheists, and how their ideas, linked together as they were by a kindred character and purpose, and adopted by the science of the day, were supposed to destroy everything religion held dear, and to involve society in universal chaos. Yet before Darwin's death men had learned better, and some of the people who had been foremost in denouncing him showed their appreciation of his philosophy by attending his funeral and burying him in Westminster Abbey, with all the rites of the Church. But it is undoubtedly true that religionists to some extent were justified in their alarm.

You know there were two phrases very current in Darwin's time, which were coined by him; the Struggle for Existence and the Survival of the Fittest. These two phrases have been very much used since Darwin's day, and have been given a wideness of application which they did not at first possess, because it always happens, whether in science, sociology, or religion, that the disciples go far beyond the ideas of their master. These two phrases have been used to justify in human evolution an individualism which is based on pure materialism, and from which the idea of brotherhood is entirely absent. Let me remind you what Darwin's idea of evolution really meant. I will quote you just two passages from the 'Origin of Species,' in which he says:—

'All that we can do is to keep steadily in mind that each organic being is striving to increase in a geometrical ratio, that each at some period of its life, during some season of the year, during each generation, or at intervals, has to struggle for life and to suffer great destruction.'

And further, there is

'a ratio of increase so high as to lead to a struggle for life, and, as a consequence to natural selection, entailing divergences of character and the extinction of less improved forms. Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, viz., the production of the higher animals, directly follows.'

The whole keynote of these passages, said Mr. Burrows, was war and death; and to emphasise his contention that the younger disciples of Darwin showed a tendency to enlarge and intensify the ideas of their master, he quoted a lengthy passage from Dr. Aveling's work, 'The Student's Darwin,' the trend of which may be judged from the following sentences:—

... 'Never ending contest. Interminable strife. Every living being is an Ishmael . . . The struggle everlasting is for the very means of existence . . . Væ victis—woe to the conquered—is the cry of the world!'

It would thus be seen that Darwin's disciples had carried his idea of the struggle for existence into the sociological realm—had applied it to the evolution of human society. Nevertheless, some of them were not quite logical in the application of this idea, for they were frequently found devising and carrying out ameliorative measures for the good of their fellows; they supported hospitals, used medical, surgical, and other scientific appliances—appliances for preventing the operation of the law of the survival of the fittest, by helping the weaker to survive. Now the question came: Were these materialistic ideas of the



struggle for life true? Were they true explanations of the evolution of humanity? Briefly to summarise Mr. Burrows' conclusions in this regard, he considered that they were only true in relation to the lower forms of life. As man came on the scene there developed the idea of brotherhood. Was this brotherhood, of which so much was heard now-a-days, a fact which ran through the universe?

I hold (said the lecturer) that this is a question which cannot be satisfactorily settled from what I have called the materialistic standpoint. It is necessary to take into account something else. One has to take, with the fact that there is a brotherhood in the nature of things, that brotherhood is really the keynote of the universe, another fact, that at present it is to coin a phrase—a brotherhood in struggle. Hegel said of the universe that it was 'in process of becoming.' And so we may say that this brotherhood is also in process of becoming; and that in the evolution of the human being and of society other forces which before seemed hidden are being brought into play. The forces latent in the granite, the plant, and the animal, in which this struggle for life is going on, manifest themselves more and more as man progresses, and recognises himself as a moral being in society. And while what we may call the Divine life—the underlying consciousness of the universe-which is always manifesting itself in the progress of humanity, is limited by its conditions, and hampered by its environment, it is ever tending more and more, as man progresses on the upward path of evolution, to loosen its conditions, to render them, so to speak, more plastic, and thus man approaches more and more to the appreciation of the ideal of brotherhood. In endeavouring to elaborate this idea, one is driven away from the materialistic side of evolution towards what I should call a spiritual sociology; and here is where the enormous importance of the spiritual idea comes in. I said something in my previous lecture about the destiny of man, and the materialistic idea that his ultimate destiny was annihilation, both for the individual and the race. But whether that be so or not, the materialistic view of man's evolution in society simply means that we are to consider him from the scientific aspect—that we are to consider him in accordance with the canons of pure science, of which those two phrases—the Struggle for Existence and the Survival of the Fittest—are important and essential parts. Now, wherever from this 'war' standpoint we seek for brotherhood, we find we are pursuing a shifting idea, an idea that varies with the generations of men, and with the lives of different races, and I want to put to you as strongly as I can that pure brotherhood does not depend upon the fact of living in the same country, wearing the same kind of clothes, or eating the same sort of food; but on something else. It means that we are an essential part of the same Divine life. That is how I interpret brotherhood. (Applause.)

Now, from our point of view—the spiritual standpoint —we are certain that this law of spiritual brotherhood obtains in the spiritual realm, and if it obtains there, there is the spiritual sociology, because immediately you get away from the individualistic idea of man and look upon him, not simply as a selfish atom, a unit apart from everybody else, but as a spiritual being working out his own destiny in co-operation with every other creature, then you come at once to a basis for sociology, which is permanent and coherent, is immanent in the universe itself, because it means a combined and eternal life, and there can be no real or true idea of sociology at all without such a life as that. Every Spiritualist in the room—if I may for the time being interpret the spiritualistic idea—knows this from what is heard in circles and séances, from the way in which people from 'the other side' come into contact with them: everything tends to prove to Spiritualists that the key-note of all spiritual life is help, and there is a great link of help between the spirit side and ours. And if I know anything of spiritualistic literature (and I think I do, for I have read a great deal of it), I know it is continually taught in the communications, which are supposed to come from the other side, that the greatest hell of life, whether here or there, is loneliness. The greatest punishment the spirit can incur is the knowledge that it has sinned against the fundamental law of brotherhood here, and the greatest difficulty which it encounters. is in ridding itself of individualist ideas.

This leads us to the further question, which every Spiritualist must answer for himself: What is the use of your Spiritualism? Now that is a crucial question for Spiritualists. We are told that there is a very large number of Spiritualists in the world. Years ago I used to read that there were twelve millions, and no doubt the number is much larger now. Well, that is an enormous number of people, and swayed, as they doubtless are, by the same convictions and working towards the same end, their influence on the thought of the world should be immense. What is the use of the spiritualistic ideas held by this mass of people? It seems to me these spiritualistic ideas may be used in two ways-in what I would call a false way, an individualistic way: that is, by investigation and research at circles, séances, and the rest, to seek merely to gratify personal longings for immortality and to gain comfort regarding the welfare of departed friends. Now I want to say quite frankly and fairly to you-I am only giving you my own ideas-I want to say if that is the beginning, middle, and end of Spiritualism, then it seems to me it is an abuse of the real thing. (Applause.) On the other hand, you may look upon Spiritualism and regard it as a vivifying power in your lives, and as helping you to realise that idea of brotherhood which obtains not only on the spiritual but also on the physical side of existence. That, to me, is the true use of the spiritualistic philosophy. I would call it the collective idea of Spiritualism, as opposed to the selfish individualistic idea.

Here I want to give you a warning. If you agree with me that the true use of Spiritualism is the appreciation of that universal brotherhood, based on the spiritual idea, then it brings you fairly and squarely, in your sociology, in opposition to most of what you call your nineteenth century modern civilisation. Now that is a serious fact for you to consider. I do not want to dragoon you to Socialism. But I want to put it to you that a greal deal of our modern civilisation really springs from the grossest materialism—there is a lack of brotherhood. No physical séances, no materialisations, no levitation, none of that which you will excuse me for calling the 'trappings of true Spiritualism,' will avail in dealing with these sociological questions. You will have to take the physical side of your Spiritualism as a mere sign-post towards the development of that higher and truer Spiritualism. That is where spiritual sociology comes in—the idea of coherency, of combined effort, to be applied to every problem of human society if mankind is to approach the true evolutionary ideal.

Now, although I dwelt somewhat at length on the Darwinian view of evolution, there was another side of the question which was set forth by such a man as Huxley, which I believe is the true side, and which bears on what I mean.

At this point Mr. Burrows read a passage from the Romanes lecture delivered by Professor Huxley, at the Sheldonian Theatre in 1893, and entitled 'Evolution and Ethics.' This citation bore upon the fallacy of supposing that the 'survival of the fittest' applied to the evolution of human society in the same degree and sense as it applied to the lower degrees of existence. In the course of this passage Professor Huxley said:—

'The influence of the cosmic process on the evolution of society is the greater the more rudimentary its civilisation. Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process, the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which exist, but of those who are ethically the best.'

Commenting on this passage, Mr. Burrows said that it went right in the face of the hide-bound interpretations of Darwin's theory, and just in proportion as a man's Spiritualism, or whatever occult or spiritual ideas he held, tended towards selfishness or what might be called individualism, so did they tend towards moral materialism. Briefly to summarise Mr. Burrows' argument at this point, he contended that to be logical, the materialist must insist on the rigid application of the Darwinian ideas regarding the 'Struggle for Existence' and the 'Survival of the Fittest'; while on the other hand these ideas were utterly incompatible with a true spiritual philosophy, the very essence of which was a recognition of the law of brotherhood, since, from the spiritual point of view, the universe was an expression of the one Divine life. As tending to develop this idea, he read a passage from Drummond's 'Ascent of Man.' This being a rather lengthy quotation, we are not able to do more than reproduce a few sentences to indicate its general drift:—

'Love is the final result of Evolution. This is what stands out in Nature as the supreme creation. . At the furthest limit of time, in protoplasm itself we saw start forth the two great currents which by their action and reaction as Selfishness



and Unselfishness, were to supply in ever accentuating clearness the conditions of the moral life. . . Then came the last great act of the organic process, the act which finally revealed to teleology its hitherto obscured end, the organisation of the mammalia, the kingdom of the mothers. So full of ethical possibility is this single creation that one might stake the character of Evolution upon the mammalia alone. On the biological side, as we have seen, the Evolution of the mammalia meant the Evolution of mothers, on the sociological side the Evolution of the family; and on the moral side, the Evolution of Love. . . That that which has emerged has the qualities it has, that even the mammalia should have emerged, that that class should stand related to the life of man in the way it does, that man has lived because he loved, and that he lives to love—these on any theory but one are insoluble problems.'

Dealing, lastly, with self-sacrifice as part of the evolutionary process, Mr. Burrows said there was a school of thought growing up which endeavoured to depreciate self-sacrifice, and would eliminate it, if possible, from human existence; but he did not believe that it could be done, because, while love existed, so long would there be a tendency to self-sacrifice and self-abnegation. Through the mists of the ages we saw the forms of the great saviours of the world, and we saw stamped upon their faces the divine mark of self-sacrifice; they had chosen persecution and death for the sake of that humanity which they loved better than life itself.

I believe, said Mr. Burrows in conclusion, that in the face of that higher evolution all the pessimisms must give way before a reasoned optimism. We must have faith as believers in the spiritual idea—faith in the future of humanity. We have no need to wait for a future spiritual golden day, but even now by our united efforts we may help to build the new social and moral order and sow the seeds of the rights, the duties, and the brotherhood of man. (Applause.)

A discussion followed, in which Mr. Richard Harte and Mr. J. J. Morse took part, the points raised by these gentlemen being afterwards dealt with very ably by Mr. Burrows, and the proceedings closed with a cordial vote of thanks to the

lecturer.

NEW PUBLICATIONS.

- 'The Theosophist.' Madras: Adyar. Price 2s.
- 'The Review of Reviews.' London, 125, Fleet-street, E.C. Price 6d.
- 'The English Mechanic and World of Science.' London: 332, Strand, W.C. Price 9d.
- 'The Temple.' (The Captain's Dream.) By PAUL TYNER. U.S.A.: The Temple Publishing Company, 33, Masonic Temple, Denver, Col. Price 10c.
- 'The Literary Digest,' a weekly compendium of the Contemporaneous Thought of the World. New York, U.S.A.: Funk & Wagnalls Co., 30, Lafayette-place. Price 10 cents.
- 'Sex-Worship.' An Exposition of the Phallic Origin of Religion. By CLIFFORD HOWARD. U.S.A.: Clifford Howard, publisher, P. O. Box, 633, Washington, D.C. Price 1dol. 25c.
- 'A Catechism of Palmistry. The Sciences of Chirognomy and Chiromancy Explained in the Form of Question and Answer.' By IDA ELLIS. Illustrated by Nineteen Plates. London: G. Redway, 9, Hart-street, Bloomsbury, W.C. Price 2s. 6d.
- 'Humanitarian Essays.' Being Volume III. of 'Cruelties of Civilisation.' By Maurice Adams, Hypatia Bradlaugh Bonner, G. W. Foote, H. Roberts, J. Collinson, and Henry S. Salt. London: William Reeves, 185, Fleetstreet, E.C. Price 1s.
- 'Borderland.' Among the contents are: Halt for the Present —Valedictory, by W. T. Stead; After Four Years, by Miss X; Letters from Julia—Parting Words; Gallery of Borderlanders—Lord Tennyson, Socrates, Mrs. Browning; News from Mars; The Strange Experiences of Mr. Maitland; The Future of Theosophy, by Mrs. Besant; The Secret of Magic, by Charles Leland; Mrs. Piper and Her New Controls; Ghosts I Have Met in Hampton Court, by Mrs. Russell Davies; Mesmeric Clairvoyance; Palmists of Bond Street; Psychic Healing; Psychical Directory; &c. London: 125, Fleet-street, E.C. Price 2s. 6d.
- We have also received 'Freedom' (Sea Breeze, Florida), 'Herald of the Golden Age' (Exeter), 'La Curiosité' (Paris), 'Le Progrès Spirite' (Paris), L'Humanité Integrale' (Paris).

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.

SOME ABNORMAL EPISODES.

BY AN OLD CORRESPONDENT.

(Continued from page 501.)

II.

The next episode was the finding, by the eldest of the trio before referred to, in the same drawer as formerly, of a small leather purse containing tenpence-halfpenny. The chest of drawers, I ought to have said, is situated in a large doublebedded room, on the ground floor, in the seaside house alluded to, and which is generally occupied by them while we live there. During the summer the youngest of the three had lost (as she thought, while at school) a purse exactly similar in its shape, but of a different colour, containing sixpence. The one now found contained a sixpence and fourpence-halfpenny, so that if it was the spirits who had abstracted the purse, they have restored it with 'compound interest.' In connection with the abstraction of the money, I may now state we had always a suspicion that if it had been done by people on the 'other side' it might have been the work of a very 'larky' and somewhat amusing personage 'over there,' who designs himself as 'George Thomson,' and who often comes to our family or select séances; and we were satisfied, if it was really he, that the matter would in the end be put all right, as he is (to speak humanly on such a subject) 'a good soul.' As he made no signs for some time, the matter was still in dubio, till one of my family and myself paid a visit, in the middle of September last, to a remarkable trance and clairvoyant medium we had heard of who resides in the North West of London. On her being controlled, I was in the first place most deeply affected by her transformation for the time being into the person of a very dear one who passed over a good few years ago, and who has often come to our séances; but whose voice and personal characteristics were now for the first time given us as when he lived on earth. expressions were reproduced, and incidents of earth life recalled which left not the faintest shadow of doubt on our minds that we were again in sweet communion with one loved and lost. We informed him that we were going to a materialisation séance the following night (of which more anon), and asked if he could come. He said he would try, and in parting said (through the medium in trance, but in his own voice): 'Good-bye for twenty-four hours'; which I took to mean that he would appear next night. Our intention to go to this materialisation séance was quite unknown to the trance medium with whom we were now sitting, which made the demonstration of identity the stronger. The medium was next controlled by my old grandfather, who passed on thirty-two years ago, and whose voice again greeted me as fresh as when I used to sit beside him as a boy. He gave me some information as to other relatives and the spheres now occupied by them on the other side, which quite coincided with my own views on the subject, and then bade me an affectionate farewell, promising to come again. The medium was next controlled by a lady, the wife of a friend, who gave us some convincing tests of her personality, and then a bright young student greeted us, one we had known and who passed on a year ago under very sad circumstances. He spoke to us and sent most loving and affectionate messages through the medium to his mother and grandfather, who are both Spiritualists, and which we gladly delivered. The personality and identity were here complete, and the controlling spirit tried, but ineffectually, to transform the face of the medium to be like his own. A slight change did pass over her features, but the attempt was a failure, and he then said: 'My power is not yet strong enough to do it.' The voice was very like that of the young man when in earth life; but as I had only spoken with him twice, I could not recall it so well as those of his own family might have done had they been present. The medium was next controlled by a person who described himself as 'Geordie,' the 'larky and humorous spirit' I have before referred to, who, after giving us a most affectionate greeting and telling us his name, spoke thus (through the medium): 'Now, touching this money question, did you really think I would do such a disgraceful thing as that? You know I like fun, but certainly would never be guilty of dishonesty. I don't know yet who has done it, but will try and find it out, and, if possible, every penny will be paid back.' We both assured

him of our belief in his statements, whereupon he said, 'Shake hands upon it,' which we did, and the control ceased. At this particular moment I was forgetful of the fact that all the money had now been restored, and 5%. more, or I would have been able to assure the control that full restitution had been made. Thereafter the medium was controlled by a medical personage who gave his name as Dr. E. (I do not give the name as he was well known as a London physician). As the lady who was with me at the séance (one of my family) had been in impaired health for some considerable time it was both interesting and most instructive to me to find every ailment specifically described. The causes of her then improved condition were also quite correctly given, and the prescriptions, simple as they were, seemed well adapted to meet the various unfavourable symptoms complained of. The control also premised to come to us at our family séances and give us any further The medium was then controlled by her advice required. familiar spirit 'Sophy,' who talked to us for a little in a lively way, and thereafter she emerged from trance. I may here state that the Editor of 'LIGHT' has her address, but she never advertises herself, nor sits with anyone who is not thoroughly in earnest on this subject, and she never sits with a mixed circle.

My concluding article will narrate the events which occurred at the materialisation séance held on the following evening, viz., September 20th, 1897.

(To be concluded.)

A NEW THING IN ANGELS.

The 'Revue de la France Moderne' is not a Spiritualist magazine, but it contains an intelligent article every month by 'Ismala' on some phase of Spiritualism; and the article for October on 'Miraculous Virgins' contains an account of the miraculous cure of a young woman of twenty-two years, Luisa Sabatino, of Montella, which for a certain reason is of considerable interest. In January, 1892, Luisa had a sudden congestion of the brain which paralysed her right arm and her organs of speech. The doctors at once said that another attack would probably be fatal, and they soon pronounced the case hopeless. The girl's friends telegraphed to the orphans in an Orphanage at Pompei, begging them to pray for the sufferer at Montella to the Madonna of Pompei, who enjoys a considerable reputation for miraculous cures; and in the middle of the night the persons who were watching in the paralysed girl's room were astounded to see her rise up and hear her say, 'The Madonna of Pompei has accorded me her grace; I feel completely cured. I saw two beautiful little girls, who entered by the window, flying through the air, and one of them placed herself by my paralysed arm and the other by my mouth.' She then related how these children 'unfastened the cords' that bound her arm and her mouth, and, behold, she was cured! The interesting point in the story consists in the fact that Luisa recognised one of the little angels as a child of five years of age whom she knew, and who was then in the Orphanage; and when taken to the Orphanage she recognised the other little angel in the person of another of the orphans, whom she had not seen before in the flesh. This seems a clear case of the psychic or astral body of living children being made use of by some 'healing force' or beneficent entity, accepting the name of the 'Mother of God.'

If we can put any reliance on the abundance of evidence, now coming from various quarters, that the astral forms, or 'thought bodies,' of living persons can and do play at being 'spirits,' by manifesting at séances and communicating by automatic writing, another 'difficulty' looms up for those who accept the popular view of angels' visits; and, unfortunately, another reason is added to those already existing for orthodox people to harden their hearts and stop their ears when Spiritualism is mentioned. 'Ismala,' the writer of the article, concludes that, for some reason of her own, the Virgin disguised her angel messengers in the semblance of the two little orphans; for, 'the cure, the vision of angels, all that is possible and believable; but nothing proves—and for that matter it is impossible—that living orphans could show themselves at a distance, and still less that they could magnetise a sick person.'

We are involuntarily reminded of the story of the old lady who did not credit what her sailor grandson told her about the 'flying-fish' he had seen, but quite believed him when he said that he had fished up one of Pharaoh's chariot wheels in the Red Sea!

'THE ANCIENT WISDOM.' *

We venture to suggest that 'Theosophy up to Date' would have been a more appropriate title than 'The Ancient Wisdom' for this volume of four hundred and thirty-two pages of text and fifty-four pages of index. The system of the Universe herein once more expounded is taken from the later writings of Madame Blavatsky, which, however wise they may happen to be, are by no means ancient. The ideas of the ancients in regard to the Cosmos were very vague and somewhat contradictory, and what little reference there is to them in the early part of this book is anything but convincing. For irstance, we are told that all ancient religions taught Re-incarnation, and yet Mrs. Besant has to acknowledge that this is not the case either with Zoroastrianism or with Taoism, to say nothing of Judaism. In fact, if ancient wisdom comes at all into this latest exposition of Theosophy it is as a mere garnish to the dish, not even as a seasoning for the meat.

Madame Blavatsky died, leaving her cosmic system in an unfinished state, and her disciples have been, and still are, industriously completing it to the best of their ability, by the simple and ingenious process, as it seems, of accepting each other's revelations about points of detail and matters which 'H.P.B.' left hazy. A good deal of 'The Ancient Wisdom' is drawn from the visions of Mr. Leadbeater.

We will not trouble our readers with a recapitulation of 'the Truths of Theosophy.' Suffice it to say that they will find them elaborated with great care and detail in 'The Ancient Wisdom.' But we cannot refrain from remarking how completely Theosophy is separating itself, has already separated itself, from all the ordinary interests of humanity, and from all that is commonly called knowledge. The Theosophist has bid adieu to all human concerns, for he believes that by dint of stifling everything human in himself, he will become a god. Most people believe that were this endeavour to kill out human nature realised, the result would not be a god, but an idiot. Fortunately, however, man cannot so easily get rid of the human; and those who have had the pleasure of making the acquaintance of the ladies and gentlemen who compose the Theosophical Society, report that they are very like other people -not particularly like gods, and certainly far from idiotic. Theosophists, however, appear to be profoundly touched by the vanity of all things. Mrs. Besant only echoes the sentiments, prevalent, we believe, in Avenue-road, when she says, 'I am athirst for realities; I have had enough of shadows; I pant for the eternal and the true, for freedom from the limitations that hem me in, that keep me a prisoner amid these changing shows.' Most people will agree with her that this life is not altogether satisfactory, but there might be some difference of opinion as to which is reality and which shadow. But for downright pessimism, and complete discontent with life, both known and unknown, no ordinary mortal approaches a true Theosophist; and how utterly blasé a Theosophist must become before he begins to be fit for Nirvana, Mrs. Besant is at pains to explain:

'This first cry of the soul for liberation is the result of the realisation that were this earth all that poets have dreamed of, were every evil swept away, every sorrow put an end to, every joy intensified, every beauty enhanced, were everything raised to its point of perfection, he would still be aweary of it; would turn from it void of desire. . . . Nor is heaven more attractive to him than earth; of that too he is aweary; its joys have lost their attractiveness, even its intellectual and emotional delights no longer satisfy.'

We fear that a cold and unsympathetic world, which does not believe in Mahatmas, will be apt to call those magniloquent aspirations dreadful nonsense; and, unfortunately, there is a great deal of the same kind of thing in the book. To say the truth, we are a little puzzled to imagine what can be the nature of the 'delights' and the 'bliss' that Theosophists 'pant' so much for, when 'the lover and Beloved are one,' and 'the thirst of the heart is quenched for ever.' If a perfect earth would only make them weary, and heaven itself is not good enough for them, it is hard to imagine what would make our theosophical friends happy, unless it be to go on lecturing tours among the fixed stars, and found 'branches' in the Milky Way.

One of the most interesting and important investigations of the present day is into the nature and causes of belief, and the tendency of modern opinion is towards the conclusion that in

^{* &#}x27;The Ancient Wisdom.' An Outline of Theosophical Teachings.
By Annie Besant. London, New York, Chicago, San Francisco,
Benares, Madras. 1897. Price 5s. net.



most cases belief is the result of 'suggestion'; fact and inference hardly entering at all into religious beliefs, which are suggested to us by our hopes and fears. Mrs. Besant omits any consideration of these investigations; but after all, when one comes to think of it, this is not so very surprising!

Neither does she make any acknowledgment to Spiritualism for supplying one of the central doctrines of her Theosophy. namely, that all knowledge is imparted to man by superhuman entities. This was the teaching of 'John King' before he developed into the Mahatma Morya, when he used to produce the phenomena which astounded Colonel Olcott and Mr. Judge, and bound them irrevocably to Madame Blavatsky. That men were taught by 'spirits' is the 'doctrine' put forward by 'H.P.B.' in 'Isis Unveiled'; and in the year in which that book was published, 1877, Madame Blavatsky presented an autobiography of 'John King' (published in 1874, and given through the mediumship of Dr. Child, of Philadelphia) to the British National Association of Spiritualists; which book has been inherited by the London Spiritualist Alliance, and is now in its library. In this autobiography the 'teaching' in question is very distinctly enunciated, and we will remind Mrs. Besant of the fact by quoting the teaching as 'John King' puts it :-

'We referred to our leaders as "most ancient angels," and by this we intended to convey the idea that all knowledge came down through the older races, and was transmitted from higher circles to those nearer and nearer to earth, until they reached its plane. In its transmission adapting itself to the conditions of those who received it, sometimes being very much distorted, at others rendered brighter and more beautiful by the living intelligence of the circle receiving them. We rejoice exceedingly in every advance that the race has made, and in none more than the power which is coming to the world so rapidly of understanding us better, and thus opening the way for more direct and perfect communication between the two worlds.'

Had that passage occurred in 'Isis Unveiled,' Theosophists would certainly now say that in it Madame Blavatsky foreshadowed her later teachings as clearly as the Masters of Wisdom allowed at the time; but it is not in her writings that it is found, but in the autobiography of 'a spirit,' received through a medium years before her first book was published. It strikes us that our good friend Mrs. Besant, and others of the later converts to Theosophy, might do worse than study the early history of the Theosophical Society!

A CLEAR CASE OF CLAIRVOYANCE.

Some little time ago I was talking to an intimate friend of mine, a clergyman, on Spiritualism, and told him of the remarkable experience I had had with a medium, Mrs. Perry, of 32, Regent square, W.C. He was much interested and impressed, and expressed a great desire to meet a reliable medium. I accordingly wrote to Mrs. Perry to come to my house, so that my friend, who was staying with me, might have the opportunity of interviewing her. During the evening the clergyman, who was about to pay a visit to an old friend in Scotland, whom he had not seen for years, asked Mrs. Perry if she could describe the house of his friend and its inmates. At the time he was very disappointed, as the description given by Mrs. Perry was apparently all wrong, but as you will see from the following extract of the letter written to me by my friend some time afterwards, it was a singularly clear case of clairvoyance: -

'I had not been to the house of my friends for years, nor seen them either, so that what I thought was inaccurate curiously turned out to be accurate, and honesty compels me to say so. I may say that she accurately described the house, the lady and gentleman of the house, and certain other facts about it. The description of my friend was correct (I said at the time) with the exception of the hair, which she said was grey. I found he was considerably altered since I had seen him, and as soon as he met me on the platform I found that his hair was grey. Again, they had changed their residence since I was last their guest, so though her description did not correspond with the house I knew, it did correspond with the actual house. But the strangest part was, she said there were two young children sleeping there, to which I objected that that was impossible as they lived by themselves. As a matter of fact, I found that their married daughter from Australia with her child, and another daughter with her child, were visiting there, so that there were two children.' A CONSTANT READER.

Paris.—'Light' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

THE STRANGE PHENOMENA AT TILLY.

A letter appeared in the 'Echo du Merveilleux' of the 1st inst. from a retired judge, stating that he went to Tilly and examined Marie Martel while in one of her trances, and himself saw the image of a statuette of the Virgin, with a white robe and blue sash, appear in her eyes. Another letter from the Abbé Brisacier, who signs as an architect, states that he saw the statuette in the eyes of Louise Polinière while entranced, but the image appeared upside down. M. H. Quesnel, a landowner, gives an account in the paper of October 15th of the basilic he saw reflected or imaged in the eyes of the entranced Marie Martel and of the statuette of the Virgin in the eyes of Louise Polinière. A writer in the 'Voile d'Isis,' 'Saturninus,' states that he saw the reproduction of her visions reflected in the eyes of the secress. In this case the figures moved.

It appears that the control who speaks through Mademoiselle Couedon takes up the curious attitude of disapproving of Spiritualism, saying that 'It is not the truth; the "Devil" is mixed up with it.' It would be interesting if this control could be got to define the distinction between Spiritualism and his relations with his medium.

This control continues the sensational prophecies of which he makes a speciality. The German Emperor is to die a violent death; his widow will erect an abbey and retire therein. A large part of Paris will be burned. Avignon will become the capital. The future King will show himself soon, and M. Faure will abandon his post. The Duc of Orléans will approach the throne, but will fail to attain it. These prophecies are a large order to be taken on trust, on the basis of the relatively unimportant ones that have been fulfilled.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Impress of Materialised Hands.

SIR,—In answer to the letter of Mr. Arthur Butcher in your last, permit me to say that he fails to see how easily his suggested test may be produced by trickery. An impostor has only to get the mould of a deformed hand made in plaster of Paris and a cast taken from that, and to carry the cast in his pocket to the séance-room and impress the powder or the wax with that and the trick is done. A better suggestion has been made me by a prominent Researcher. It is to arrange at the beginning of each séance with our unseen visitors in what way apart, or in what curvature, the fingers shall be held. This will preclude previous preparation and, if the back of the hand be also arranged, this will more clearly differentiate the impression from the fingers of the medium or of others present.

F. W. THURSTAN.

Vivisection.

SIR, -May I call the attention of the readers of 'LIGHT' to a little pamphlet, entitled, 'The Testimony of Science against Vivisection,' by Mr. Beard, of Ilfracombe, Devon, founder of the 'Order of the Golden Age,' and editor of 'The Herald of the Golden Age '? Whatever practice Spiritualists may adopt with regard to vegetarianism, one would think no really spiritually minded person could approve of vivisection when the subject was rightly and fully understood. The opinion of such authorities as Professor Lawson Tait, M.D., F.R.C.S., Sir Charles Bell, Sir William Fergusson, Bart., F.L.S., late surgeon to the Queen, and many others, ought to have great weight in influencing our judgment towards the side of mercy. But without any consideration of its inhumanity, so many of these authorities are agreed as to its uselessness.

The pamphlets are one penny each, 5s. per hundred, post free. Much good might be done in a quiet way by their distri-W. bution.

'Christian Scientists.'

Sir,-It might be of interest if any of your readers who are well acquainted with the subject would enlighten us as to the true nature and standpoint of the body calling themselves 'Christian Scientists' or mind-healers—a sect founded in America by the Rev. Dr. Mary Baker Eddy. Thinking from the name of the founder that the sect might be connected with Spiritualism, I innocently asked a lady belonging to the sect, whom I happened to meet, if it were so. She was horrified—and utterly repudiated any connection with either Spiritualists or Theosophists; and lent me a book entitled 'Science and Health,' which seems to be the text-book of their cultus.

So far as I can fathom its dogmas, and see through the haze of its rhapsodies, it is based on the belief that earthly existence is a dream; death, disease, pain and evil are unrealities depending on human misbelief; matter is non-existent; and sin and disease are errors curable by realising the truth. Their doctrine is as exclusive as Popery; Spiritualism, Theosophy and Pantheism are dangerous fallacies; spirit is never inherent in matter, nor made manifest through matter.

They profess to work cures: and declare that although will-power and mesmerism may effect temporary or imperfect cures, none but a true Christian who is also a Scientist can heal thoroughly, since the unbelief of the former leaves a mental blemish which compensates in evil for the apparent external good.

Grotesque as this appears, their narrowness of view does not prevent their attaining a high standard of unselfish practice. Judging them by their fruits there is genuine good among them. But how far have they, and how far have we, the truth?

AITCHEN HAI.

An Apology for Astrology.

SIR,—Spiritualists generally keep an open mind. In witness of which I may cite the fact that the pages of 'Light' have before now been open to letters on Astrology. Will you allow me to put in a plea for a wider study of this science, on the ground that it is part of a general system of reasoning by analogy? The wise ancients did not confine their study of Nature to the observance of sequences, but they also observed and studied coincidences. In other words they conceived a link between all simultaneous phenomena, as demonstrable to their intelligence as the causal link between sequential phenomena. In our days the faculty is dormant except in the poet, whereas it is the man of science who ought to possess and cultivate it!

Analogy is a part of reason. This has been well expounded by the distinguished French occultist, who writes under the nom de plume of 'Papus.' Let me try to enforce this rule by a simile. The phenomenal world, as it presents itself to us, may be likened to a scroll, or endless web, which is unrolled before our vision. It extends laterally out of sight in both directions, and revolves in such manner from below upwards, that ever new patterns on the web come into sight from below and ultimately disappear above. The patterns are very varied, and extend both laterally and vertically. There is an order in their succession, and this gives us the idea of a causal connection in their sequences, but there is also an order, at right angles (as it were) to the other order, in their simultaneous appearance, and this should equally give us the idea of a connection which may be called analogical.

What I wish to suggest by this simile is that there may be as much sane reason in the attempt to discover and reveal the relation subsisting between co-incidences, as that between sequences. If so, there is room for Astrologia sana, and for all other systems of divination, and the scientific mind of our century has been developing too much in one direction.

GEORGE FRANCIS GREEN.

The Battersea Society.

SIR,—The Temperance Hall, Doddington-grove, Battersea Park-road, is up for sale, and the Ragged School Union are endeavouring to buy it over our heads. We have now been tenants for a year, and have mustered a membership of eighty. We wish to buy the hall, which is being sold very cheap, viz., £570, in order to continue the good work and keep our hold on the people of Battersea. If we can manage to get £50 in hand we can put the matter into the hands of a building society until we are able to pay the remainder. Who will help by the contribution of their mite? The answer must be immediate to be effectual, and prevent our eviction. There is not another hall in Battersea with the accommodation we have here. Donations will be thankfully received and acknowledged in 'LIGHT' and 'Two Worlds' by the secretary, Mr. H Boddington, or the treasurer, Mr. J. Adams, 10, St. Luke's-road, Clapham. In the event of our not being able to purchase this hall donations will be returned or applied to the purchase of another at the discretion of the committee. H. Boddington,

Hon. Sec. Battersea Society of Spiritualists,

80CIETY WORK.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday afternoon last Messrs. Adams and Boddington and Mrs. H. Boddington spoke as usual.—W.S.

East London Spiritualists' Association, Stratford.—On Sunday last 'Evangel' was with us, and answered questions from the audience; Mrs. Irwin sang a solo. Next Sunday, Mr. R. Brailey.—Thos. McCallum.

Bow, 193, Bow-ROAD.—On Sunday last Miss Findlay occupied our platform, and gave an address, followed by successful psychometry. An open public circle will be held every Wednesday, conducted by Miss Findlay.—H.H.

SHEPHERD'S BUSH, 73, BECKLOW-ROAD.—On Sunday evening last Mr. Peters, through his guides, gave an address, 'Spirit People Fully Explained.' Normal clairvoyance followed, all descriptions being recognised. October 31st, at 7 p.m., Mr. Bradley.—T.C.

MERTHYR TYDFIL.—On Sunday last, at Bentley's Hall, Mr. W. H. Phillips, of Bridgwater, spoke, in the morning on 'A Call to Spiritualists,' and in the evening, 'A Call to the World'; two very fine addresses, and thoroughly enjoyed by all. The hall was crowded.—W.B.

Islington Spiritualist Society, Wellington Hall, N.—On Sunday last Mr. Brenchley spoke on the 'Life of Charles Bradlaugh'; Mrs. Brenchley kindly followed with clairvoyant descriptions. Next Sunday, Mr. Dale on 'Dreams.' Thursday, at 8 p.m., members' circle; medium, Mrs. Brenchley.

LIVERPOOL.—On Sunday last, at Daulby Hall, large audiences were attracted to the meetings, both afternoon and evening, it being Miss Rowan Vincent's first visit to the city. The subjects of the lectures were, 'The Land of Promise' and 'The Message and the Messenger,' both of which were listened to with the closest attention by the vast audience, who greeted the gifted lady with frequent bursts of applause.—J.L.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last the question 'What is Spiritualism?' was answered by some half dozen friends, as well as by Mrs. Jones, under influence of one who in earth life had investigated, and to his surprise and happiness found spirit communion to be a fact. Next Sunday, at 11.30 a.m. and 7 p.m.; and on Tuesday next a lecture by Mr. Thompson (late president of the Hull Society) on 'Crimes and Criminals.'—T.B.

CARDIFF PSYCHOLOGICAL SOCIETY, St. John's Hall.—On Sunday morning last the service was conducted by Miss E. Woodman; in the evening by Mrs. M. A. Sadler, who gave an excellent address upon 'The Use of Spiritualism.' Showing the need which exists for something more satisfying than the old theologies, the speaker sketched in choice and comprehensive terms the rich ministrations of Spiritualism to the needs of heart, intellect, and spirit alike. Excellent meeting of improvement class on Friday, the 22nd inst., when Mr. Adams introduced the question, 'Will Spiritualism Survive as a Separate Organisation?' Next Sunday morning, Mr. G. Harris; evening, Mr. E. G. Sadler.—E.A.

Hackney Society of Spiritualists, Clifton House, 155, Richmond-road, Mare-street, N.E.—Miss L. Gambril came amongst us again on Sunday, and gave very successful clairvoyance and psychometry. Mr. Neander addressed the audience on 'The Higher and Practical Sides of Spiritualism.' Mr. Hyla Rushton, from San Francisco, also gave very good clairvoyance. His clairaudient powers are very strong, and afford excellent tests. There was a good audience, fresh faces, and new members. Next Sunday, at 7 p.m., Mr. and Mrs. Webb. Members' circle on Wednesday, at 8 p.m.; doors close at 8.30, sharp. Will mediums please forward vacant dates and terms to H. Brooks, 50, Malvern-road, Dalston, N.E.?

Temperance Hall, Doddington-grove, Battersea Park-road.—On Sunday last Mr. Sherwood discoursed upon 'Magnetism and its Relation to Spiritualism' to a large audience, and gave healing tests at the conclusion. Solo by Mrs. H. Boddington. Next Sunday, at 7 p.m., Miss MacCreadie. Next Tuesday, at 8 p.m., Mr. Peters, clairvoyance. Thursdays, at 8 p.m., public developing class. No admission after 8.30 p.m. Sunday, November 7th, anniversary tea (tickets 6d). at 5.30 p.m.; Mr. Peters and others. Special service at 5.30 p.m.; members meeting at 9.30 p.m. November 14th, collection for the benefit of National Federation Society fund; Mrs. Owen, of Manchester, trance and clairvoyance.—W. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Much satisfaction was expressed with the address delivered by Mr. Walter Howell at these rooms on Sunday evening last. Amongst the numerous audience were many experienced Spiritualists, and these, as well as the inquirers present, were alike interested. The subject was a most comprehensive one, viz., 'The Natural, the Supernatural and the Spiritual'; but the lecturer never lost touch with his audience, although, of necessity, he had to deal with some of the most abstruse problems of life. Prior to the address, a solo ('A Dream of Peace') was effectively rendered by Miss Florence Morse. Next Sunday, at 7 p.m., Mr. E. W. Wallis, trance address, 'Death's Chiefest Surprise.'—L.H.

